THE FIRST BOOK OF THE IRISH LANGUAGE

Cathal Ó Gallchóir
Atsúcó Mitsúhasí

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Focal ón Ambasadóir

A Word from
His Excellency, Mr. David Neligan
The Ambassador of Ireland to Japan

AMBASÁID NA hÉIREANN
EMBASSY OF IRELAND
TOKYO

Guím rath Dé ar an leabhair seo agus ar an obair atá ar siúl ag foireann dílis an Chumainn Litríochta, agus ag a lucht léinn, chun eolas na Gaeilge a leathadh sa tSeapáin.

As they progress in learning modern Irish, I believe that Japanese students of Literature will have an increased understanding of many celebrated Irish writers in English, whose use of English is affected by the Irish linguistic milieu, and whose subjects are often derived from the great Irish storehouse of mythology and folktales.

D. Neligan.

Ambassador of Ireland.

CLÁR

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ÉIRE . . . or . . . *Ireland*

Dublin . . . or . . . BAILE ÁTHA CLIATH

When a visitor arrives in the City of Dublin, one of the first things he notices is that the artistic green and white street-signs are in two languages—the familiar 'English' and the perhaps fascinatingly mysterious 'Irish'. As he goes through the country, he discovers everywhere this bilingual condition—the children learn both languages at school, and many a man he meets in the street wears a little gold circle on the lapel of his coat as an indication that he is a Gaelic speaker. English and Irish, though in different degrees, are used by the Irish people.

Whereas the spoken tongue of the vast majority of the land is English, the Irish language is very much a living language, not only for those people in the Gaeltacht areas where Irish alone is spoken, but also for many many among the English-speakers of the country. In recent years, there has been a great awakening of interest in Irish, and the number of Irish-speakers has increased considerably.

Leaving the shores of the westernmost island of Europe and focusing on the farthest eastern island of Asia, one can not but be amazed, as I have been, and indeed delighted to discover the enthusiastic interest of a large group of Japanese students in the Literature, Language and Country of Ireland. And it is for YOU that Professor Mitsuhashi and I have prepared this little book—in YOU, our interest and to YOU, our effort. May your interest grow and may our effort be worthy of you.

September, 1976

Cathal Ó Gallchóir

AN tAIBÍTIR

The Alphabet

In the Irish Language, the ancients used twenty-four letters. In Modern Irish, these have been reduced to eighteen and they are as follows:

A	a	[éi]	A	a
b	b	[bí:]	b	b
c	c	[sí:]	c	c
d	d	[dí:]	d	d
e	e	[í:]	e	e
f	f	[éf]	f	f
g	g	[dʒí:]	g	g
h	h	[éitʃ]	h	h
i	i	[ái]	i	i
l	l	[él]	l	l
m	m	[ém]	m	m
n	n	[én]	n	n
o	o	[o:]	o	o
p	p	[pí:]	p	p
r	r	[ú:(r)]	r	r
s	s	[és]	s	s
t	t	[tí:]	t	t
u	u	[jú:]	u	u

Vowels

The vowels are five, and have three quantities; viz. long, short or middle. The first belongs to such vowels as are made long, oftentimes to discriminate words similarly written but of different meanings and sounds. The long vowels differ from the short by having an accent or diagonal line placed over them, called 'síneadh fada (accent on vowel)'; **á, é, í, ó, ú.** tá, mé, rí, bó, cú. The second class are short or obscure; e.g. **cat, mel, rith, cos, muc.** The third are of the middle class; e.g. **dall, mall, min, bun.** Vowels are seldom written double, such as AA, EE, UU —except in older manuscripts.

á (a fada)	[ɔ:]
a	[ɔ]
é (e fada)	[e(i)]
e	[e]
í (i fada)	[i:]
i	[i]
ó (o fada)	[œ(ɔ:)]
o	[ʌ]
ú (u fada)	[u:]
u	[u]

Diphthongs

ae	[éi]
ao	[éi, i:]
éa	[éə, íə]
ea	[æ]
ua	[úə]
ái	[ɔ:i]
ai	[ɔi]
éi	[éi]
ei	[ei]
eo (long)	[(i)o:]

eo (short)	[o]
ia	[íə]
ío	[i:]
io	[i]
iú	[jú:]
ói	[œi]
oi	[oi]
úi	[ú:i]
uí	[i:]
ui	[ui]
aí	[i:]

Triphthongs

aoi	as in maoin	like ea in mean
eoi	" " feoil	like eo (long) and i close together
iai	" " an fiaid	like ia and i close together
iui	" " ciuin	like iú and i close together
uai	" " buail	like ua and i close together
eai	" " ceairt	like ea and i close together
eai	" " coipeail	like eá and i close together
(eái)	(cf coipeálaim)	

Consonants

The consonants are thirteen. The name of these letters must not be mistaken for the pronunciation of the letter. Below is a list of the Irish consonants, the second column contains the corresponding phonetic symbols and the third column gives, as far as possible, the pronunciation with reference to English pronunciation.

b , b	b , b	[b]	b in boy
c , c	c , c	[k]	c in come
d , d	d , d	[d]	th in though d in do
f , f	f , f	[f]	f in fine
g , g	g , g	[g]	g in give
h , h	h , h	[h]	h in hop
l , l	l , l	[l]	ll in hallow l in love
m , m	m , m	[m]	m in man
n , n	n , n	[n]	n in no
p , p	p , p	[p]	p in pond
r , r	r , r	[r]	r in river
s , s	s , s	[s, ʃ]	s in some sh in shine
t , t	t , t	[t]	t midway between th in thumb and t in team

ḃ	(b	séimiú)	[w, u, v]
ċ	(c	")	[x, h]
ḋ	(d	")	[j, g, w, v, u]
ḟ	(f	")	[h]
ġ	(g	")	[j, w, v, g]
ṁ	(m	")	[w, v]
ṗ	(p	")	[f]
ṡ(ṫ)	(s(t)	")	[h]
ṫ	(t	")	[h]

Seaċtain.

De luain do ṫionscain ġaoṫ,
De Máirt seordán san aer,
Céadaoin ar caoi ar ġéiġ,
Déardaoin trí daoine ṙéid,
Dé hAoine aġ caoineaḋ léi,
Dé Saṫarn i mbaċlainn na nġaoṫ,
Aċ Dé Doṁnaiġ
do ċeansaiġ Mac Dé
Na tonntraċa is anġaoṫ,
Is bí an Doṁnaċ réiṁ,
Mar bí luċt Aifrinn aġ teaċt
ṫar farraige ón mBlascaod.

Séan Ó Ríordáin

SEACHTAIN

Dé Luain do thionscain gaoth
Dé Máirt seordán san aer,
Céadaoin ar caoi ar ghéig,
Déardaoin trí dhaoine shéid,
Dé hAoine ag caoineadh leí,
Dé Sathairn i mbachlainn na ngaoth,
Ach Dé Domhnaigh do cheansaigh Mac Dé
Na tonntracha is an ghaoth,
Is bhí an Domhnach séimh,
Mar bhí lucht Aifrinn ag teacht thar farraige
ón mBlascaod.

Seán Ó Ríordáin
BROSNA (1967)

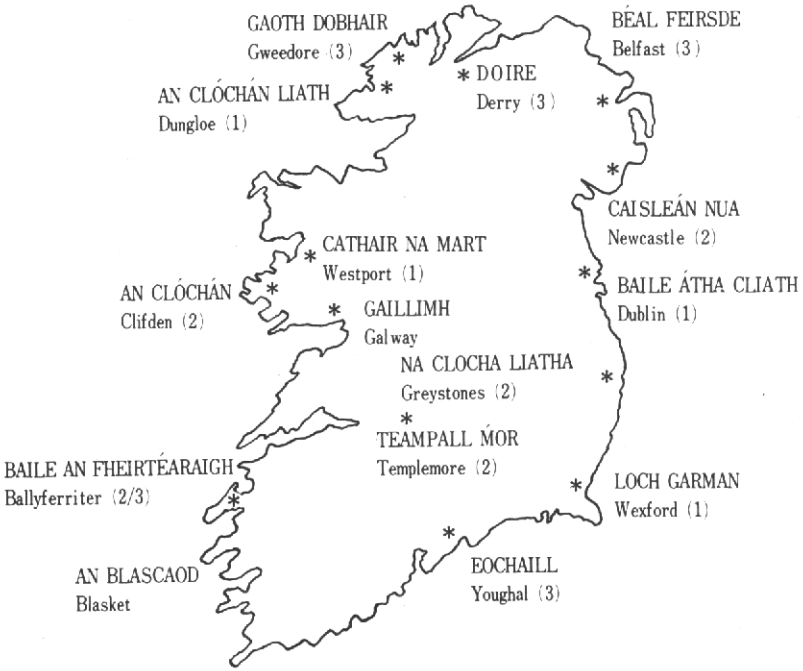
SEACHTAIN: A Week

Dé Luain: (on) Monday
do thionscain: rose, began
gaoth: wind
Dé Máirt: (on) Tuesday
seordán: whistling sound
san aer: in the air
Céadaoin: (on) Wednesday
ag caoi: weeping, lamenting
ar ghéig: on branch
Déardaoin: (on) Thursday
trí dhaoine: through people
shéid: blew
Dé hAoine: (on) Friday
ag caoineadh: lamenting, crying
leí: with her (idiomatic; suggests continuing)
Dé Sathairn: (on) Saturday
i mbachlainn: in the bosom
na ngaoth: of the winds
Ach: but
Dé Domhnaigh: (on) Sunday
do cheansaigh: tamed
Mac Dé: the Son of God
Na tonntracha: the waves
is: and
an ghaoth: the wind
bhí: was
an Domhnach: Sunday
séimh: calm
Mar: because
bhí: were
lucht: folk, people
Aifrinn: Mass
ag teacht: coming
thar farraige: over the sea
ón mBlascaod: from the Blasket (Island)

(Note: Japanese Translation...p. 48.)

ÉIRE

. . . . . Ireland



HIBERNIA · INIS FÁIL · SCOTIA · BANBHA · ÉIRE · IRELAND

NAMES OF PLACES

The name for Ireland in Irish is Éire. In days gone by, Éire was called by various other names or titles at one time or another. She was 'Hibernia', she was 'Scotia', 'Banbha', 'Inis Fáil' and 'Fodla', and to Bards and men of words and wisdom, she was 'Clár na bhFionn', 'Caitlín Ní h-Uallacháin' and 'The Old Woman of Beare'.

The names of Éire's places, towns and cities also share an interesting development, and I attempt to categorise these;

1 The place has two names, one in Irish and one in English—one having no relation to the other e.g.,
   BAILE ÁTHA CLIATH .... *DUBLIN*
   CATHAIR NA MART ..... *WESTPORT*
   AN CLÓCHÁN LIATH .... *DUNGLOE*
2 The Irish name of the place is translated literally into English e.g.,
   BAILE AN TEAMPAILL ... *CHURCHTOWN*
   CAISLEÁN NUA ..... *NEWCASTLE*
   CLOCHA LIATHA ..... *GREYSTONES*
3 The Irish place-name is phonetically 'Englishised' e.g.,
   GAILLIMH ..... *GALWAY*
   BÉAL FEIRSDE ..... *BELFAST*
   CIARRAÍ ..... *KERRY*

AGALLAMH 1

① **PÁDRAIG:** **Dia dhuit.**

Pádraig : God / to you.

② **SÉAMUS :** **Dia agus Muire dhuit.**

Séamus : God / and / Mary / to you.

③ **PÁDRAIG:** **Tá lá breá ann inniu.**

P. : is / day / fine / in it / today.

④ **SÉAMUS :** **Tá sé deas, buíochas le Dia.**

S. : is / it / nice / thanks / with/God.

⑤ **PÁDRAIG:** **An d-tuigeann tú Gaeilge?**

P. : do / understand / you / Irish?

⑥ **SÉAMUS :** **Tuigim, ach ní thuigim mórán.**

S. : (I) understand/but/(I) do not understand/a lot.

⑦ **PÁDRAIG:** **An bhfuil Béarla agat?**

P. : is there / English/at you.

⑧ **SÉAMUS :** **Níl. Slán go fóill.**

S. : No / goodbye/for a while.

⑨ **PÁDRAIG:** **Slán.**

P. : goodbye.

DIALOGUE 1

① **PÁDRAIG:** Good Day. (How do you do?)
Pádraig (Patrick)

② **SÉAMUS :** Good Day. (How do you do?)
Séamus (James)

③ P. : It is a fine day today.

④ S. : It is nice, thank God.

⑤ P. : Do you understand Irish?

⑥ S. : I understand, but I do not understand a lot.

⑦ P. : Do you speak English?

⑧ S. : No. Goodbye for a while.

⑨ P. : Goodbye.

WORDS of AGALLAMH 1

NOUNS

Dia . . . . . God
Muire . . . . . Mary
lá . . . . . day
buíochas . . . thanks
Gaeilge . . . Irish
Béarla . . . . . English
slán . . . . . goodbye

CONJUNCTIONS

agus . . . . . and
ach . . . . . but

ADJECTIVES

breá . . . . . fine
deas . . . . . nice

GRAMMAR I

Let us begin our quest to understand this language of Ireland by examining AGALLAMH I. The first and last two sentences are greetings of meeting and parting and as such, they are not grammatical sentences. The first two greetings 'Dia dhuit' and 'Dia agus Muire dhuit' are the most often used salutations when meeting a person. Their origin is to be found in Ireland's Christian milieu. Literally, they mean 'May God be with you', and in answer, 'May God and Mary be with you'.

The order of words in a Gaelic sentence is;

(1) VERB + (2) SUBJECT + { (3) OBJECT / (3) COMPLEMENT + (4) EXTENSIONS }

TUIGEANN (1) SÉ (2) GAEILGE (3) . . . He understands Gaelic.
understands / he / Gaelic

TÁ LÁ BREÁ ANN INNIU . . . It is a fine day today.
is / day / fine / in it / today

Tá PRESENT : Tá sé breá. It is fine.
NEGATIVE : Níl sé breá. It is not fine.
QUESTION : An bhfuil sé breá? Is it fine?

(Note the idiomatic use of 'ann' literally transalated 'in it')

LÁ BREÁ . . . a fine day.
day/fine

In Gaelic, the adjective comes after the noun which it directly qualifies;

fear mór . . . . . big man
man/big
cat beag . . . . . little cat
cat/little
teach nua . . . . . new house
house / new

All nouns in Gaeilge are either Masculine or Feminine;

M.		F.	
	fear . . . . . man		bean . . . . woman
	cat . . . . . cat		Gaeilge . . Gaelic (Irish)
	lá . . . . . day		carraig . . . rock
	Béarla . . . . . English		bó . . . . . cow

Noun + Adjective If the preceding noun is Masculine (e.g. fear) the form of the adjective does not change. However, when the preceding noun is Feminine, all adjectives beginning with the consonants B, C, D, F, G, M, P, S or T, are aspirated (i.e. puts h after the first letter) e.g.:

(M)	fear mór . . . a big man	(F)	bean mhór . . . a big woman
	cat beag . . . . a little cat		bó bhreá . . . . a fine cow
	teach deas . . a nice house		tine dheas . . . a nice fire

VERBS

	'to be'	'to understand'
PRESENT:		
	Tá mé . . . . . I am	Tuigeann mé . . . . . I understand (Tuigim)
	Tá tú . . . . . You are	Tuigeann tú . . . . . You understand
	Tá sé . . . . . He is (It is)	Tuigeann sé . . . . . He understands
	Tá sí . . . . . She is (It is)	Tuigeann sí . . . . . She understands
	Tá muid . . . . We are	Tuigeann muid . . . . We understand
	Tá sibh . . . . . You are	Tuigeann sibh . . . . . You understand
	Tá siad . . . . . They are	Tuigeann siad . . . . . They understand

NEGATIVE:

Níl tú . . . You are not	Ní thuigeann tú . . . You do not understand
Níl mé . . . I am not	Ní thuigim . . . . . I do not understand

AGALLAMH 2

① **PÁDRAIG :** **Is mise Pádraig. An tusa Bríd?**
Pádraig : am / I / Patrick. are / you / Bríd?

② **BRÍD :** **Sea. Is mise Bríd.**
Bríd : yes. am I Bríd.

③ **PÁDRAIG :** **An múinteor tú?**
P. : are / a teacher / you?

④ **BRÍD :** **Is múinteor mé.**
B. : am / a teacher / I.

⑤ **PÁDRAIG :** **An raibh tú ar scoil inniu?**
P. : were / you/on/a school/today?

⑥ **BRÍD :** **Ní raibh. Tá lá saor againn.**
B. : not was. is/day/free / at us.
An múinteor thusa?
are / a teacher / you

⑦ **PÁDRAIG :** **Ní múinteor mé. Is scoláire mé.**
P. : not / a teacher / I. am/ a student / I.

⑧ **BRÍD :** **Deir siad gur "aoibhinn beatha**
B. : say / they / that / "pleasant / the life
an scoláire". An bhfuil sin fíor?
(of) the student". / is / that/true?

⑨ **PÁDRAIG :** **Ní chreidim é.**
P. : not / I believe / it.

DIALOGUE 2

① **PÁDRAIG:** I am Patrick. Are you Brid?
Pádraig (*Patrick*)

② **BRÍD** : Yes, I am Brid.
Brid

③ P. : Are you a teacher?

④ B. : I am a teacher.

⑤ P. : Were you at school today?

⑥ B. : I was not. We are free today.
Are you a teacher?

⑦ P. : I am not a teacher. I am a student.

⑧ B. : They say that a student's like is pleasant.
Is that true?

⑨ P. : I do not believe it.

WORDS OF AGALLAMH 2

Mise . . . . . me
tusa . . . . . you
múinteor . . . . . teacher
scoil . . . . . school
inniu . . . . . today
lá . . . . . day
saor . . . . . free
Scoláire . . . . . student
aoibhinn . . . . . pleasant
beatha . . . . . (the) life
fíor . . . . . true
deirim . . . . . I say
creidim . . . . . I believe

GRAMMAR II

Is mise Pádraig. . . . Is múinteor mé.

The assertive or emphatic form of the verb 'to be' has only two tenses, the present and the past; e.g. '**Is** múinteor mé' and '**Ba** múinteor mé'.

Tá mé sona.=I am happy. Is Seapánach mé.=I am a Japanese.

The verb in English 'I am' can be transalated into Gaelic to become either 'Tá mé' or 'Is mé'. However in Irish the meaning and emphasis between 'Tá mé' and 'Is mé' differs greatly. A simple rule which will help us at this stage is, when the complement is a Noun, we use the form 'Is', and when it is an Adjective, we use the form 'Tá'.

An múinteor tusa? . . . . . Are you a teacher?
Sea, **is** múinteor mé. . . . Yes, I am a teacher.
Tá sé breá. . . . . It is fine.

The Negative form of the verb 'Is' is found by putting 'Ní' in the place of 'Is' e.g.,

Ní Seapánach mé, **is** Gael mé. . . I am not a Japanese, I am an Irishman.
Ní múinteor é, **is** scoláire é. . . . . He is not a teacher, he is a student.

The emphatic forms of the personal pronoun are often used with this form of the verb 'Is':

mé	(me)	MISE	Is mise Cathal. . . . I am Cathal.
tú	(you)	TUSA	
é	(he, it)	EISEAN	An múinteor thusa? . . .
í	(she, it)	EISE	Are you a teacher?
muid	(we)	SINNE	

sibh (you) . . . . . SIBHSE Is Seapánaí iadsan. . . .
iad (they) . . . . . IADSAN They are Japanese.

Is múinteor Bríd, ach ní múinteor Pádraig, is scoláire eisean. . . .
Brid is a teacher, but Pádraig is not a teacher, he is a student.

Tá mé	(I am)	Is mé
Tá tú	(You are)	Is tú
Tá sé	(He is, it is)	Is é
Tá sí	(She is, it is)	Is í
Tá muid	(We are)	Is muid
Tá sibh	(You are)	Is sibh
Tá siad	(They are)	Is iad

Now, using some examples let us see how this rule works:

ADJECTIVES:	NOUNS:
sona . . . happy	fear . . . . . man
sean . . . old	bean . . . . . woman
óg . . . . young	Seapánach . . . Japanese
fuar . . . cold	scoláire . . . . . student

Is fear mé. . . . . I am a man.
Is bean í. . . . . She is a woman.
Is Seapánach é. . He is a Japanese.
Is scoláire tú. . . You are a student.

Tá mé sona. . . I am happy.
Tá sí sean. . . . She is old.
Tá sé óg. . . . . He is young.
Tá sé fuar. . . . It is cold.

QUESTION & NEGATIVE FORM

Questions in this form of the verb 'Is' are asked by simply putting the particle 'An' before the personal pronoun or before the noun.

An múinteor thusa? . . Are you a teacher?
Ní múinteor mé. . . . . I am not a teacher.

Let us examine some concrete examples of the Article+Noun;

FEAR	BEAN	AN FEAR	AN BHEAN
man	woman	the man	the woman
FIR	MNÁ	NA FIR	NA MNÁ
men	women	the men	the women

THE ARTICLE+NOUN

The Article, so called, because it adheres to the noun, always precedes it, showing its gender and number. There is only one Article in Gaelic and it is thus declined;

AN

Definite Article

	SINGULAR		PLURAL
	MAS.	FEM.	MAS+FEM.
Nom.	AN (the)	AN	NA
Gen.	AN (of the)	NA	NA
Dat.	DO'N (to the)		DO, Ó } NA
Abl.	Ó'N (from the)		
Acc.	AN (the)	AN	NA ('N=AN)

NOM. Bhí an fear agus an bhean ag an dráma aréir. SINGULAR
The man and the woman were at the drama last night.

Bhí na fir agus na mná ag an dráma aréir. PLURAL
The men and the women were at the drama last night.

GEN. Bhí cóta an fhir agus cóta na mná ag an doras. (S)
The man's coat and the woman's coat were at the door.

Bhí cótaí na bhfear agus cótaí na mban ag an doras. (PL)
The men's coats and the women's coats were at the door.

DAT. Thug fear a'tí buíochas do'n fhear agus do'n bhean. (S)
The 'man of the house' thanked (gave thanks to) the man and woman.

Thug sé buíochas do na fir agus do na mná. (PL)
He gave thanks to the men and to the women.

ABL. Ní raibh focal ó'n fhear nó ó'n bhean i rith na h-oíche. (S)
There was'nt a word from the man or from the woman all night.

Ní raibh focal ó'na fir nó ó'na mná i rith na h-oíche. (PL)
There was'nt a word from the men or from the women all night.

ACC. Chonaic mé an fear agus an bhean ag an doras idtús na h-oíche. (S)

I saw the man and the woman at the door in the beginning of the night.

Chonaic mé na fir agus na mná ag an doras. (PL)
I saw the men and the women at the door.

AGALLAMH 3

① **PÁDRAIG:** **Dia dhuit, a Sheáin.**

② **SEÁN :** **Dia agus Muire dhuit.**

③ **PÁDRAIG:** **An raibh tú ag an dráma aréir?**
Were / you / at the drama / last night?

④ **SEÁN :** **Ní raibh mé. Ní raibh a fhios agam go raibh an féile dramaíochta ar siúl.**
Was not / I / Was / not / knowledge / at me / there / was / festival / (of) drama / going on.

⑤ **PÁDRAIG:** **Tá. Aréir an chéad oíche, agus bhí an amharclann lán go doras.**
There is / Last night / the first night / and / was / the / theatre / full / to door.

⑥ **SEÁN :** **Cá mhéad dráma a bhí ann?**
How many / / were /

DIALOGUE 3

① P. : How do you do, John?

② S. : How do you do?

③ P. : Were you at the drama last night?

④ S. : I was not. I did not know that the drama festival was running at present.

⑤ P. : There is. It was the first night last night and the theatre was full to the door.

⑥ S. : How many dramas were there?

WORDS OF AGALLAMH 3

Dráma .... drama
f(h)ios .... knowledge
dramaíochta ... (of) drama
amharclann .... theatre
oíche ..... night
doras ..... door
aréir ..... last night
féile ..... festival
ar siúl .... going on
chéad ..... (the) first
lán ..... full
Cá mhéad .. How many

⑦ **PÁDRAIG:** **Trí cinn — "An Trial" le Mairéad**
Three / ones / The Trial / by / Margaret/
Ní Ghráda, agus bhí sé an mhaith
O'Grady, / and / was / she / very good /
ar fad. Siobhán Ní Chionnaith an
indeed. / Siobhan / McKenna / the/
phríomh aisteor, agus bhí sí thar barr.
principal / actress, / and / was/she / excellent. /
"An Gunna Cam" agus "An Giall"
"The / Gun / Bent" / and / "the Hostage"/
le Breandán Ó Béacháin an dá dhráma
by / Brendan / Behan / two/other/dramas /
eile, agus bhí siad an mhaith freisin.
and / were/they / very good / also.

⑧ **SEÁN :** **Tá dráma le Criostóir Ó Floinn ar siúl**
There is/a drama/by/ /going on
sa Damer an t-seachtain seo, agus tá
in the theatre / week / this / and/are/
trí dhráma eile le bheith ann ar an
three / dramas / other / will be / in it /on/the/
t-seachtain seo chugainn.
next week.

⑦ P. : Three — "The Trial" by Margaret O'Grady, and she was very good indeed. Siobhán McKenna, the principal actress, and she was excellent. "The Gun Bent" and "The Hostage" by Brendan Behan were the other two dramas and they were very good.

⑧ S. : A drama by Christopher Flynn is running in the theatre this week, and there will be three more dramas next week.

Trí . . . . . three
An Trial . . . . . The Trial
bhí . . . . . was
p(h)ríomh . . . . . principal
thar barr . . . . . excellent

dá . . . . . two
freisin . . . . . also

(An t-seachtain seo . . this week)
an t-seachtain seo chugainn . . . next week

cinn . . . . . ones
le . . . . . by
an mhaith . . . very good
aisteor . . . . . actress
"An Gunna Cam" . . . "The Gun Bent"
eile . . . . . other
Damer . . . . . The Damer Theatre, Dublin
bheith . . . . . will be

MISE RAFTURAÍ

Mise Rafturaí an file
lán dóchais is grá,
le súile gan solas
le ciúineas gan crá;

'dul siar ar m'aistear
le solas mo chroí
fann agus tuirseach
go deireadh mo shlí

Féach anois mé
is mo chúl le balla
ag seinm ceoil
do phócaí folamh.

Antoine Rafturaí

I AM RAFTERY

I am Raftery the poet
Full of hope and love,
With eyes without light,
With peace without torment;

On my journey going west
With the light of my heart
Weary and tired
To the end of my way

Look at me now
And my back to a wall,
Playing music
To empty pockets.

Anthony Raftery

. . . . . .

An file . . . . . the poet
lán . . . . . full
dóchais . . . . . of hope
grá . . . . . love
súile . . . . . eyes
gan . . . . . without
solas . . . . . light
ciúineas . . . . . peace
crá . . . . . torment
(ag)dul . . . . . going
siar . . . . . back, west
m'aistear . . . . . my journey
ceoil . . . . . music
do . . . to , ar . . . on

c(h)roí . . . . . heart
fann . . . . . weary
agus . . . . . and
tuirseach . . . . . tired
go deireadh . . . . to (the) end
mo shlí . . . . . of my way
Féach . . . . . look
anois . . . . . now
mé . . . . . me
mo chúl . . . . . my back
le balla . . . . . to a wall
ag seinm . . . . . playing
p(h)ócaí . . . . . pockets
folamh . . . . . empty

RAFTURAÍ AN FILE

(c. 1784—1835)

Very little is known about the life of Rafturaí an file, except that he spent his days walking the roads of Connacht—the blind poet—relying upon the generosity of the common people for 'a bite to eat and a place to lay his weary head'. They say that he was a holy man, devoted to his prayers and to his God. The story of his death is an interesting one: He was staying in a house in Cill Rícill, near Loughrea in the County Galway and it was 'round Christmas time. He had been sick for a while, and as Christmas drew nearer, his body was getting weaker. At mid-day of Christmas Eve, he drew his last breath.

The neighbours gathered and decided to bury him that same night—on Christmas Eve. Six men with blessed candles in their cold hands walked alongside those who were carrying Rafturaí to his grave. It was wet, windy, wintery weather and the story is told that not one of the six candles was quenched during the whole funeral.

Some fifty years later two notable Irish literary figures, Lady Gregory and Douglas Hyde erected a fine tomb on the grave of Rafturaí, which you can see in the little graveyard near Cill Rícill. Dr. Hyde spent much time collecting pieces of Rafturaí's work, which he later published (1903). Douglas Hyde was elected first President of Ireland in 1938. He died in 1947.

Féach anois é	(Look at him now
Dóchas is grá	Hope and love
Rafturaí an file	Raftery the poet
ag deireadh a shlí.	at the end of his road.)

A PASSAGE FROM 'THE ARAN ISLANDS'

John Millington Synge (1871—1909)

"... As I sat in the kitchen to dry the spray from my coat, several men who had seen me walking up came in to talk to me, usually murmuring on the threshold, ①'The blessing of God on this place', or some similar words.

The courtesy of ②the old woman of the house is singularly attractive, and though I could not understand much of what she said—③she has no English, I could see with how much grace she motioned each visitor to a chair, or stool, according to his age, and said ④a few words to him till he drifted into our English conversation. For the moment my own arrival is the chief subject of interest, and the men who come in are eager to talk to me.

Some of them express themselves more correctly than the ordinary peasant, others use the Gaelic idioms continually and substitute 'he' or 'she' for 'it', as the neuter pronoun is not found in modern Irish ..."

This short piece of Anglo-Irish writing demonstrates the influence of the Irish language on the way of life of the

people and is indeed a microcosm of the Literature of Ireland of this period. 'The blessing of God on this place' is not a greeting natural to the English language, but rather a direct translation of an Irish expression ①'Beannacht Dé sa teach'. Likewise, the term 'the old woman of the house' is but a transalation of the Irish phrase for the elderly woman in a house ②'Sean bhean an tighe'. 'She has no English'—in English we would say 'She does'nt speak English', and in Irish we say ③'Níl Béarla aici' and this transalated into English becomes 'There is no English at her' or 'She has no English'.

* * * * *

...④a few words...

(to an old person)

Tá tú tuirseach—suigh anseo ag an tine agus lig do
tired / sit / here / at / the / fire / / take / your /
scith.
rest

(You are tired, sit over here by the fire and take a rest.)

(to a man)

Tar isteach agus suigh ansin go ndéanfaidh mé bol-
Come / in / there / will make / a
gaim tae.
drop / of tea.

(Come in and sit there and I'll make a drop of tea.)

BEIR BEANNACHT

An Irish Blessing

" . . . *It gave me a thrill of delight to hear their Gaelic blessings* . . . " J. M. Synge

One of the most noteworthy characteristics of the Irish Language is the predominance of 'Beannachtaí' (Blessings) in the daily speech. In Irish, the daily greeting among people—the most familiar pattern of any language—is not a time phrase (i.e. 'Good Morning', 'Good Evening'), but is invariably spoken in the form of a blessing. Thus, morning or evening, on meeting a person whom you wish to greet, the manner of greeting will always be [1]'Dia dhuit' (God be with you). The response to this is always a return of the blessing on the one who has spoken it. The most familiar form is [2]'Dia is Muire dhuit' (God and Mary be with you).

What is worth noting here is that when people address each other in this manner, they are automatically establishing themselves in a special relationship. Each puts himself in the role of a bearer of blessings to the other. A further example of this is that a passerby will always greet a person whom he sees working (usually a person engaged in some manual labour), by bestowing a blessing on his work. [3]'Bail ó Dhia ar an obair (Blessing of God on your labour)'

he will say to the man at work, and the blessing is returned to him with [4]'Go mba h'é dhuit (the same to you)'.

Further more, expressions of thanks will be phrased in the form of a blessing. Sometimes this may be in a simple form, like the common expression [5]'Go raibh maith agat (May there be good at you)', or othertimes when one wishes to express a fuller mead of thanks, the blessing phrase is more elaborate; [6]'Go mba seacht fearr a bhéas tú bliain ó'n lá inniu (May you be seven times better (off) a year from today)', [7]'Go méadaí Dia do stór (May God increase your possessions)' or [8]'Nár lagaí Dia do lámh (May God never weaken your hand)'.

All these phrases, and many others of a similar kind are in daily use. Thus, by becoming a part of the Gaelic-speaking community even for a short time, you will be the receiver of many blessings, and you will be expected to be the bestower of blessings also.

Perhaps we will have found the answer to the many ills that afflict our world today when we learn how to bless the other, and to receive the other's blessing in return.

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3. Bail: success
   ó: from
   obair: labour
4. Go: May
   mba: be
   h'é: it
5. maith: good
6. seacht: seven
   fearr: better
   bhéas: will be
   bliain: year
7. méadaí: increase
   stór: possessions
8. Nár: May not
   lagaí: weaken
   lámh: hand

SLIOCHT Ó'N NUACHTÁN

An Excerpt from the Newspaper

CARA AR LÁR

A FRIEND ABOVE

Tá Conall Ó Fearraigh ar shlua na marbh. Fear a bhí
is Conal Ferry on crowd of the dead. Man who was
ann a d'fhág a lorg ar a pharóiste dhúcais, Gaoth Dob-
in it left his mark on his parish native, Gweedore,
hair, áit a chaith sé a shaol iomlán múinteoireachta.
place where spent he his life full of teaching.
Taobh amuigh de na shár obair mar oide ar an Luinnigh,
outside of his excellent work as teacher on 'An Luinnigh',
i mBun an Inbhir agus Cnoc a'Stolaire, thug sé lán
in 'Bun an Inbhir' and 'Cnoc a'Stolaire', gave he full
tacaíocht do eagraíocht ar bith ag a raibh glóire Dé nó
support to activity at all (any) at which was the glory of
leas an phobaill nó a thíre mar chuspóir. Ó tháinig
God or the betterment of the people or his country as object. Since came
sé amach mar mhúinteoir óg sa bhliain 1941, níor spáráil
he out as teacher young in the year of 1941, not spared
sé é féin i seirbhís a mhuintire.
he himself in the service of his people.

Sliocht as alt a scríobh Seán Ó Gallchóir do'n Nuachtán, DONEGAL DEMOCRAT, Friday 20th February 1976.

as . . . . . from	scríobh . . . . . wrote
alt . . . . . article	do'n . . . . . for the

ÓRÁID AN UACHTARÁIN

The President's Oration

. . . Tugann an bunreacht seasamh agus an rud a bheir
Gives the constitution standing and the thing call
dlíodóirí 'staideas' do mar 'teanga oifigiúl'. Ach an
lawyers "Status" as a "Language official". But the
teanga eile a n-airmhítear ina teanga féin oifigiúl leis í
language other which is recognised as language itself official with her
agus fós go bhfuil de chéim breise aici, gurab í an
and also has an extra standing she that she is the
teanga náisiúnta í, céim nár thug mise nó tusa nó ruball
national language a standing which gave neither I nor you
na muice dí, ach stair na mílte bliain. Stair
nor anybody else her, but the history of thousands of years. The
trí mhíle blian le háireamh cruinn a dhéanamh air, gur
history of 3,000 years to give it an accurate calculation, she is
chuid de dhlúth agus inneach ár staire agus ar seanchais
part of tissue and texture of our history and our folklore
í, gur cuid de'n dhlúth agus innreach ar log ainmneacha
that she is part of the tissue and texture of our place names
agus ar sloinnte í, gur de dhluth agus innreach ár gcúlra
and our surnames, that she is of the tissue and texture of our background
agus ár gcultúir, in ár n-ainneoin féin. . . .
and our culture, despite ourselves. . . .

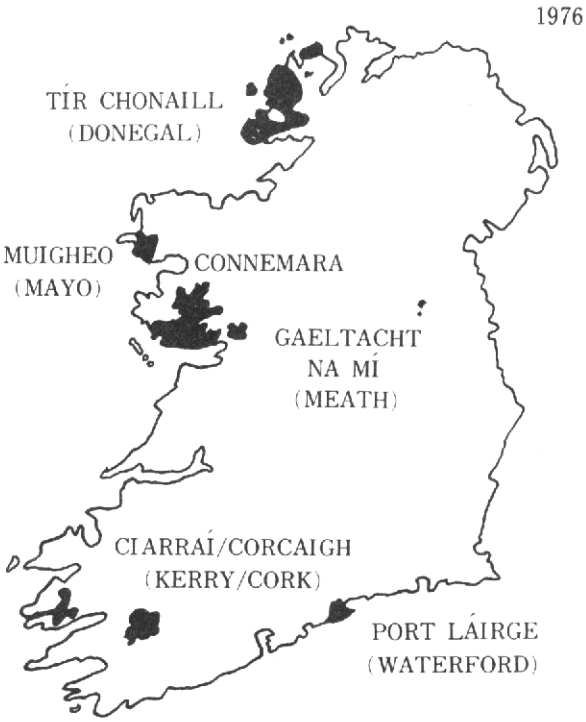
Sliocht as óraid a thug a Shoilse Cearrbhall Ó Dálaigh, Uachtarán na h-Éireann i Rann na Feirsde idTír Chonaill i Meitheadh 1976.

An excerpt from the oration given by his Excellency Cearrbhall Ó Dálaigh, President of Ireland in Rann na Feirsde, County Donegal in June 1976.

GAELTACHT

The Irish word 'Gaeltacht' is the term given to an area where the spoken language of the vast majority of the people living there is Irish. There are three main Gaeltachts in Ireland, and they are Donegal, Connemara and Cork-Kerry. There are also three smaller Gaeltachts—Mayo, Meath and Waterford. In all of these areas, Gaeilge is the language native to '80% or over' of the population.

The Gaeltacht areas marked on the map here are based on the Population of Ireland Census 1961.



CEIST AGAM ORT?

A QUESTION OR TWO

bliain . . . . . year
séasúr . . . . . season
mí . . . . . month
seachtain . . . . . week
lá . . . . . day

mí . . . . . one month
dhá mhí . . . . . two months
trí mhí . . . . . three months
ceithre mhí . . . . . four months
cúig mhí . . . . . five months
sé mhí . . . . . six months
seacht mí . . . . . seven months
ocht mí . . . . . eight months
naoi mí . . . . . nine months
deich mí . . . . . ten months
aon mhí dhéag . . . eleven months
dhá mhí dhéag . . . twelve months

SÉASÚR . . . SEASON

Tá ceithre shéasúr sa bhliain.
(*There are four seasons in the year.*)

An t-Earrach . . . . . Spring
An Samhradh . . . . . Summer
An Fómhar . . . . . Autumn
An Geibhreadh . . . . Winter

CEIST 1. Cá mhéad lá sa tseachtain?
How many days/in the week?
2. Cá mhéad mí sa bhliain?
How many months/in the year?
3. Cá mhéad mí i séasúr?
How many months/in a season?
4. Cá mhéad séasúr sa bhliain?
How many seasons / in the year?
5. Cá mhéad contae in Éirinn?
How many counties / in Ireland?

ÉIRE AGUS AN FILE

Ar feadh na gciannta, "Oileán na Naomh agus na n-Ollamh" a thugtaí ar Thír ghlas na h-Éireann. Ní amháin gur chothaigh an Clann Gaelach cúrsaí oideachais 's léinn do na mic féin, ach b'é freisin ó'n oileán uasal seo a sheol na mílte míle fear óg le forbairt agus bláth a chur ar shlí an eolais do'n Eoraip. Agus b'iad drithleoga as tine na nGael a las láithreacha oiliúnt i-ngach cearn de'n Eoraip.

Ar: on
feadh: duration
na: of
gciannta: centuries
Oileán: Island
Naomh: Saints
n-Ollamh: Scholars
thugtaí: was called
T(h)ír: Land
ghlas: green
h-Éireann: of Ireland
Ní: not
amháin: alone
chothaigh: nurtured
Clann: Family
Gaelach: Gaelic
cúrsaí: matters
oideachais: of education
's (agus): and
léinn: learning
do: for
na: her
mic: sons
féin: own
ach: but
b'é: it was

IRELAND AND THE POET

Through many centuries, the green Land of Ireland was renowned as "The Island of Saints and Scholars". Not alone did this Gaelic Clan nurture learning for her own sons, but it was also from this Celtic soil that thousands upon thousands of young men sailed to establish and make blossom learning institutions for all of Europe. And it was sparks from that Celtic flame that set afire learning centers in every part of Europe.

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freisin : also
ó'n : from the
uasal : noble
seo : this
sheol : sailed
mílte : thousands
míle : thousand
fear : man
óg : young
le : to
forbairt : establish
bláth : make blossom
s(h)lí : way
eolais : learning
do'n : for
Eoraip : Europe
b'iad : it was
drithleoga : sparks
tine : fire
n-Gael : Celtic
las : lit
láithreacha : centers
oiliúnt : training
i-ngach : in every
cearn : part
de'n : of

Nuair a briseadh ar na Gaeil sa tseachtadh aois déag, d'athraigh an saol Gaelach go mór. Thit na sean scoileanna filíochta as a chéile cheal patrún. Ach níor briseadh ar spiorad an léinn agus, go h-airithe i rith an ochtadh céad déag, thagadh na filí le chéile go rialta—go mór mhór chun cúrsaí léinn 's filíochta a phlé. Cúirteanna Filíochta a thugtaí ar na cruinnithe sin. Gan tacaíocht na n-Uasal, níor bh'féidir an slacht agus an gradam céanna a bheith ar na Cúirteanna 's a bhí bronnta orthu ar urláir na nÁras Uasal.

Nuair: when
briseadh: were defeated
na Gaeil: the Irish
(t)seachtadh: 7th
aois: century
déag: ten
d'athraigh: changed
saol: life, way
Gaelach: Gaelic
go mór: greatly
Thit: fell
sean: old
scoileanna: schools
filíochta: of poetry
as a chéile: apart
cheal: due to lack of
patrún: patron
níor: not
spiorad: spirit
go h-airithe: particularly
i rith: during
ochtadh: 8th
céad: century
thagadh: come

With the defeat of the Irish in the 17th century, the Gaelic way of life was greatly changed. Due to lack of patronage, the old schools of Poetry fell apart. The spirit of learning however, was not defeated, and particularly during the 18th century, the poets assembled regularly to discuss matters of learning and poetry. These gatherings were called 'Courts of Poetry'. Without the support of the Nobility, these courts did not maintain the same class and grandeur with which they were blessed previously on the floors of the Great Houses.

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filí : poets
le chéile : together
go rialta : regularly
go mór mhór : especially
chun : in order to
cúrsaí : matters
filíochta : poetry
phlé : discuss
Cúirteanna : Courts
a thugtaí : were called
cruinnithe : gatherings
Gan : Without
tacaíocht : support
n-Uasal : nobility
níor bh'féidir : they were unable
slacht : class
gradam : grandeur
céanna : same
a bheith : to have
bronnta : blessed with
orthu : on them
urláir : floors
nÁras : of Houses
Uasal : Great, Noble

Daoine bochta[43] a b'iad[44] mórán[45] d'fhilí na linne seo agus ba[46] do ghnáth mhuintir na h-Éireann a bhídís ag scríobh. Tháinig[47] athrú ar nósanna[48], ach ní dhearna[49] na[50] filí dearmad ariamh gurbh[51] iad féin oighrí an tseanléinn. Dá[52] thairbhe sin, ba[53] mhinic a bhí na filí ina gceannairí náisiúnta ina[54] gceantair féin.

Tá[55] siad beo fós—Na[56] Filí agus a bhFómhar—igcroithe[57] agus i spiorad na nGael—Go maire siad go deo![58]

Daoine: people
bochta: poor
b'iad: they were
mórán: many
d'fhilí: of the poets
linne: era
ba: it was
ghnáth: common
mhuintir: people
h-Éireann: of Ireland
bhídís: they were
ag scríobh: writing
Tháinig: came
athrú: change
nósanna: customs
ní dhearna: made not

Most of our poets of this era were of the poorer class and they wrote for the common people of Ireland. Customs did change but the poet never forgot that he was indeed the inheritant of the 'old learning'. As a result of this the poet was very often the chosen leader in his own local community.

They are with us yet—the Poets and their Harvest—in the heart and in the spirit of the Irish—May they live on, and forever.

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dearmad: forget
ariamh: never
gurbh: that
oighrí: inheritants
tseanléinn: old learning
Dá thairbhe: As a result
m(h)inic: often
gceannairí: leaders

náisiúnta: national
gceantair: community, areas
beo: with us, alive
fós: yet
bhFómhar: Harvest
igcroithe: in the hearts
maire: live on
go deo: for ever

感謝のことば

The First Book of the Irish Language を上梓するにあたりまして，アイルランド大使 Dáithí Ó Niallagain 閣下より奨励のお言葉をいただき，Cathal Ó Gallchóir 師とともに，深くここに感謝の意を述べさせていただきます。また，この本が，日本で最初に発行されるゲール語の教科書であることも，閣下は大変喜ばれまして，表紙の Gaeilge の文字を閣下がお書き下さいました。今後，日本，アイルランドの文化交流のために，ますます貢献したいと，私共もあらためて決意する次第でございます。

巻頭の閣下のお言葉の内のゲール語による最初の部分は，Gallchóir 師の Anglo-Irish 訳によりここに解明いたします。

I pray God's fortune on this book and on the work being carried out by that faithful group of the Literature Society, and their student members to make knowledge of Gaelic more widespread in Japan.

なお，この面倒で複雑な内容をきれいに印刷してくださいました英潮社に深く感謝いたします。

Gaeilge

解　説

広大なユーラシア大陸の極西に在る島，アイルランドと，その東の果てに位する日本と，その間に長い距離をおきながら，あまりにも多くの類似点を持つことに疑問を持ち，また，その優れた文学に心ひかれて，日本には数多くのアイルランド文学の研究家がおられます。しかも，その内の多くの方々が，Yeats, Synge, A. E., Lady Gregory, Joyce などを初めとする Anglo-Irish Literature に目を向けておられ，また，時には，これらの作家達の文芸復興の道筋が，ギリシャ・ローマへではなく，アイルランドの古代ゲール文学の黄金時代への道を辿っていたことに驚異を感じられた

ことと思います。Ireland 系の作家の中から，どうして多くのノーベル賞受賞作家を排出したのか，若い学徒の方々も不思議に思われるかもしれません。これらの秘密は，古代のアイルランド語—現代までもその栄光は持続されているが—その中に秘められております。このテキストが，この栄光の道への道標ともなりうるならば，これ以上の幸はないと思います。

さて，日本で入手できる Gaelic のテキストは，数少なく，大抵 Teach Yourself シリーズの中の IRISH を購入します。しかし，これは，日本人には，英語の文体に馴れていることから，根本的に異るルール（文法的には英語の約4倍の規則がある）に多くの疑問を残しながら進んでしまうので，途中で挫折する例が少くありません。テープがあっても，音の領域で，英語に無い音が頻発するので，なかなか follow するのが困難になります。私も幾度か挫折しかけました。それで，その経験から，今回，Cathal Ó Gallchóir 師にお願いいたしまして，日本アイルランド文学会の例会で，毎回，師と私が担当してまいりました‘Ten Minutes’ Gaelic’というプログラムで使用しましたプリントをもとに，少し加えて，ここに The First Book of the Irish Language を刊行することに致しました。この本は一部二色刷りで，いちいち辞書をひかなくても，分り易いようにしてあります。

テキストは，テープを聞き乍ら，そして英語と違う点を見ながら少しずつ進んで行っていただきたいと思います。

Gaelic への前提として，Gaelic の辿った道を一瞥してみましょう。Anglo-Irish の中に散見する，あの特異な文体が，どこから来るのかを。

Danube 河の上流に起ったケルト人は，(1) B. C. 1200 年頃には南下して，現在の北イタリアへ進み，(2) B. C. 900 年頃には，今の南北ドイツの地域へ，(3) B. C. 600 年頃，ケルト族は現在のフランス全域へ入り，(4) B. C. 800～500 年頃にかけて，欧洲大陸北部から波状的に Britain 島へ渡来し，(5) B. C. 800～500 年頃，ピレネー山脈を越えて，ケルト・イベリア族を形成するに至った。(6) B. C. 500 年あたりから，地中海方面に南下していたケルト族は，その多くがギリシャの植民地を経て Ireland に渡来し，Gwyddeleg 人（Gaeilge, Gaelic の語源）と呼ばれるに至った。(7) 大陸ケルトの一部は，小アジア半島に B.C. 278 年から移住し，紀元 11 世紀に Seljuk Turks に征服されるまで存続した。

このように，東は小アジア半島から，西はピレネー山脈を越える地域をふまえたケルト文化圏（同一言語と宗教，統一された政治力を持つ）を背景とし，大陸ケルト語が時代の進むにつれて他言語と混淆して次第にその純粋性を失っていったのに対し，アイルランドのケルト語—Gaeilge—は，ギリシャ，ラテン，サンスクリット，スラブ各語との深い関連の上に，独自の発達をなして8～12世紀頃には黄金時代を迎えて，ヨーロッパ随一の文学を誇るに至った。

この頃，Ireland は 'Island of Saints and Scholars' と呼ばれ，寺院を中心とする学問の研修所では，当時のゴール地方（現在のフランス）や，スペイン，ブリテン島から 4000 名を越す留学生が学んでいたという記録が残っている。後年，Donglas Hyde の熱烈な文芸復興への情熱も，この Golden Age の頃のゲール文学の世界へ，祖国の人達—いまや英国植民地となって，過去の栄光も色褪せた時代に生きる人達—にもういちどあの輝かしい文学の世界に目を向けさせようとしたに他ならなかったのである。

このゲール文学への一番初めの道標としての The First Book of the Irish Language — Gaeilge — を，CLÁR (Contents) の順を追って解説を進めることにする。なお，発音記号のところで [ç] は，ドイツ語の場合の ich [iç] の [ç]，また，[x] は，おなじく ach [ax] の [x] にちかい音であると考えていただきます。

表　紙： **Gaeilge** [gélgə] 名 *Gaelic*「ゲール語」（アイルランドの第1国語）

Cathal [káxəl] 名 男子の名。

Ó [oː] 前 *from*「～家の」（Mac（＝son ～家の）と同意語）

Gallchóir [gálxɔr] 名 *Donegal* 地方に多い家名。

Cumann [kʌ́mən] 名 *Society*「会」

Litríocht [litríːoxt] 名 *Literature*「文学」

Éireann [éːrən] 名 *of Ireland* (Éire の所有格語形)「アイルランドの」

an [an] 冠 *the*「この，その」

t-Seapáin [tʃápɔːn] 名 *Japan*「日本」（定冠詞のあとの名詞が s で始まる場は，語頭に t をつける（従って国名のみは Seapáin）

目　次：**CLÁR** [klɔ:r] 名 (CLÁR は単数語形) *Contents*「目次」
Focal [fókəl] 名 *a word*「言葉」
ón [on] 前+定冠 *from the*「～からの」
Ambasadóir [ambasadɔ́:(r)] 名 *Ambassador*「大使」

Focal ón Ambasadóir

Guím [guí:m] 動 (*I*) *pray*, (*I*) *wish*「希望する」(1 人称単数動詞)
rath [rax] 名 *fortune, grace*「恵み」
ar [er] 前 *on*「～の上に」
leabhair [líawər] 名 *book*「本」
seo [ʃio] 形 *this*「この」
agus [ágəs] 接 *and*「そして」
obair [óbər] 名 *work, activity*「仕事」
atá [ətɔ́:] 動 *that is, which is* (tá (is) の接続用法)「～であるところの」
siúl [ʃiú:l] 名 *the act of walking* (ar siúl＝being carried on)「実行(されている)」
ag [eg] 前 *by, at*「～によって」
foireann [fórən] 名 *group*「グループ」
dílis [dʒí:liʃ] 形 *faithful* (dear)「誠実な，親しい」
a [a] 代 *their*
lucht [luxt] 名 *crowd, followers*「従う人」
léinn [lé:nn] 名 *learning*「研究」
chun [hun] 前 *for the purpose of*「～のために」
eolas [ó:ləs] 名 *knowledge*「知識」
na [na] 冠 *of the*「～の」
(a) **leathadh** [líaxu] 動 *spread*「(さらに)ひろげられる」
sa [sa] 前 *in*「～の中の」

1　**ÉIRE**‥or‥Ireland

ÉIRE [é:rə] 名 *Ireland* アイルランドのゲール語による国名 (Ireland＜ÉIRE＋land)

Dublin<**Dubh** (black)+**lin**<**linn** (pool)
BAILE [bálə] 囡 *town*「町」
ÁTHA [ɔ́ːxə] 囡 *ford*「橋」
CLIATH [kliː] 囡 *hurdle* (人名という説もある) ('ÁTHA CLIATH' で，流れの上にかかる橋で，不用な時ははねあげておける橋らしい)

2 **AN tAIBITÍR** (*The Alphabet*)
発音は英語のアルファベットの場合と全く同じ。

3 **VOWELS** 例にあげられている単語は，テープの発音と結びつけて音感でとっていただきます。(cat, mel, rith..... など)

4 **DIPHTHONGS, TRIPHTHONGS, CONSONANTS** はテープにより音と結びつけてください。

5 **SEACHTAIN**
Seán Ó Ríordáin (1917～) Cork 市近くに居住。ゲール語による現代最大の詩人。Munster の詩的伝承に精通し，Sáirséal ague Dill 社より Eireaball Spideoige「駒鳥の尾」Brosna「焚火」などの詩集が出版されている。
(なお筆記体の一つの書き方として Seachtain をみていただきます。和訳は p. 48)

6 **ÉIRE･･･Ireland** (p. 8)～GRAMMAR II (p. 17) まではテープで研修していただきます。

(p. 18) **Bhí** [viː] 動 (*there*) *were*「～にいた」
dráma [drɔ́ːmə] 囡 *drama*「演劇」
aréir [əréːr] 副 *last night*「昨夜」
cóta [kótə] (～í *pl.*) 囡 *coat*「コート」
doras [dórəs] 囡 *door*「ドア」
Thug [hʌg] 動 *gave*「与えた」
buíochas [buíːoxəs] 囡 *thanks*「感謝」
do'n [don] 前＋定冠 *to the*「～へ」
Ní raibh [níː rau, (riv)] *there wasn't*「なかった」

i rith [i riç] *in the course of*
na h-oíche [na híːçə] *the night*「夜(中)」
Chonaic [hónik] 動 *saw*「見た」(chím (I see) の過去形)
idtús [itúːs] 前+定冠 *in the beginning* (tús=*beginning*)「初期に，はじめに」

12 **AGALLAMH 3** (p. 20) ～13 **MISE RAFTURAÍ** (p. 24) まではテープで研修してください。

13 **RAFTURAÍ AN FILE** (p. 25)

Gallchóir 師は，Gaeltacht である Donegal 地方出身であられるので，Anglo-Irish の英語で書かれる貴重な存在である。この文の中でも in the County Galway のような語法が出てくる。
SEACHTAIN (p. 6)～**RAFTURAÍ AN FILE** (p. 25) までの単語はテープで研修してください。

14 **A PASSAGE FROM 'THE ARAN ISLANDS'**

Beannacht [bánəxt] 名 *blessing*「祝福」
Dé [dʒeː] 名 *of God* (Dia の所有格)「神の」
teach [tʃax] 名 *house*「家」
Sean [ʃan] 形 *old*「年をとった」
tighe [tʃíːə] 名 (of the) *house*「家の」
Béarla [béərlə] 名 *English*「英語」
aici [áki] *at her*「彼女に」

15 **BEIR BEANNACHT** (p. 28)

BEIR [ber] 動 *bear, take, bring*「交す」("It gave me....." の文章は，J. M. Synge 作の "The Iran Islands" の第3章よりの文章の一部)

16 **CARA AR LÁR** (p. 30)

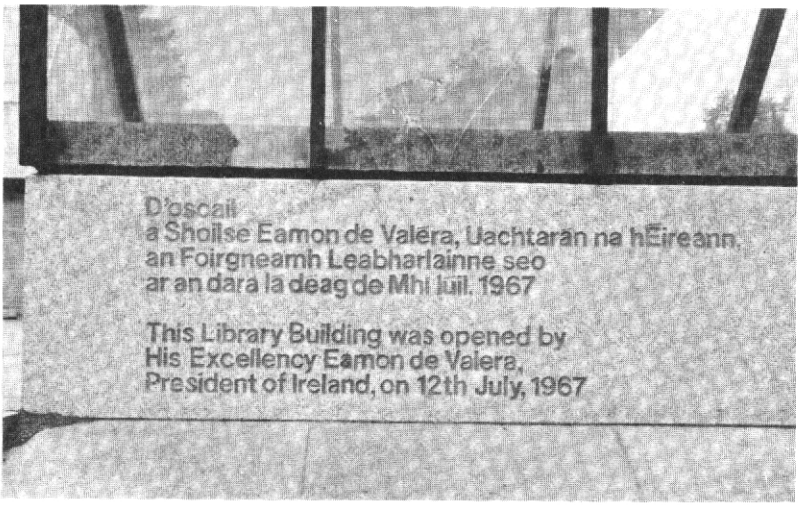
AR LÁR [er lɔːr] *in exile, passed away, astray*) (LÁR=center)「亡くなられた」

17 **ÓRÁID AN UACHTARÁIN** (p. 31)から 20 **ÉIRE AGUS AN**

FILE までは，テープで正確にゆっくり仕上げていただきたいと思います。

最後に，もう一度，大使閣下の美しい文章をお読みになって修了していただきたいと願っております。

三　橋　敦　子
日本アイルランド文学会代表



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一週間 (Seachtain)

ショーン・オ・リオドーン

月曜日　風立ちぬ
火曜日　風ひょうと吹き
水曜日　風木々にむせぶ
木曜日　風人を吹きぬけ
金曜日　風なおも嘆きつ
土曜日　風の奥がにさまよう
されど日曜日　神のみ子波風をしずめ
　おだやかに日はあけたり
　　ブラスケッドの小島より
　ミサに集う者ら
　　海を渡りて来る日なれば

（筆者訳）

頒価　900円

T BOOK OF AGE

請求記号 893.2 G
登録番号 20520
著者 Gallchoir, C. O. & Mitsuhasi, A.
書名 The first book of the Irish language.
貸出期間 学籍番号 氏名 貸出日

貸出期間	学籍番号　氏　名　貸出日

神奈川県立外語短期大学図書館